NorthWest

Masonic History

THE ONLY WAY TO HAVE A FRIEND IS TO BE ONE.

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Do you know of someone that would like to receive this? Please, ask them to send me an e-mail @ <richard_candy@msn.com >. That way I will have their e-mail address without any problem. If you do not want to receive this e-letter just hit reply and say, "No thanks". I will remove you from my email list at soon as I can.

I don't agree with everything in this Newsletter. It shows different opinions in different areas of the world. Remember, Masonry is World Wide. Masonry is different, but it's the same. Read this and think. I am not saying it's better, right or wrong, just different! I would like to have some feedback. What are your ideas about these subjects? Do you agree? Do you disagree? Please, give me your ideas. I hope you enjoy!!

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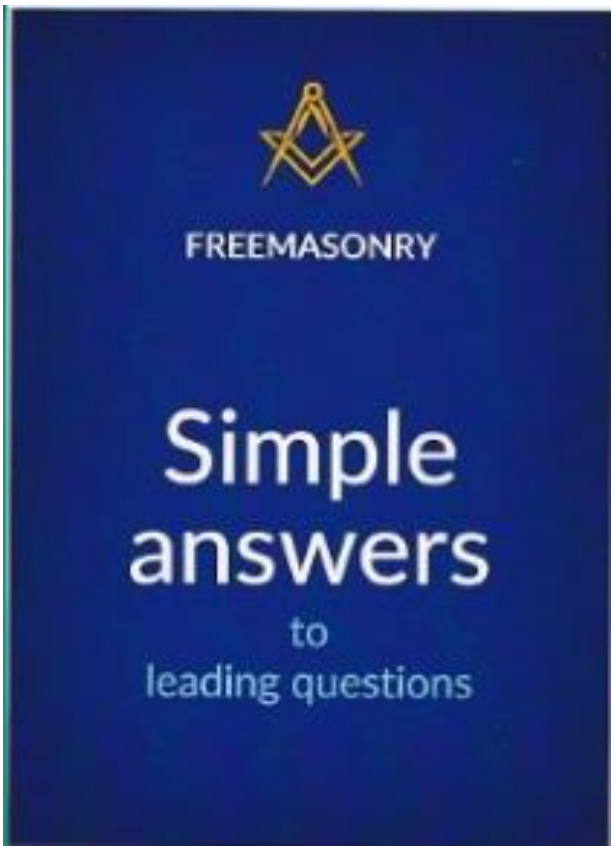

Introduction

I would like to thank the Grand Lodge of Oregon as well as the Grand Lodge of New Zealand. Without them this program would not exist. It's with their permission that I can print it here. This needs to be spread thru Masonry. You can call the Grand Lodge of Oregon and get your own copy.

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Oregon

Freemasons

What is a

Lodge?

A Lodge is a group of 30-40 Freemasons usually drawn together by location or interest. Meetings are often held monthly in a dedicated building for that purpose. The most senior position in the Lodge is the Worshipsul Master, who is supported by a group of officers to run the Lodge and conduct business and ceremonies.

What happens in a Lodge?

Meetings have a formal Masonic structure conducting the same administrative business as any club. Uniquely, the major part of most meetings is the processing of new members. This is done through a series of ceremonies all candidates experience to reach full membership and become a Master Mason. The ceremonies are the means of teaching the history and principles of Freemasonry

Other matters at meeting include the charity and social activities of the Lodge.

Lodge buildings are clearly apparent in their communities but why do some look 'closed'?

The rituals and most ceremonies are confidential to members, and many buildings were built decades ago when members were encouraged to maintain a stricter privacy than is the case now.

While some Masonic buildings have been sold, scores are still open and operational around the state.

Can the public visit a Lodge?

In a word, yes! Although Lodge buildings are private property mainly used by Freemasons for meetings, some Lodges make portions of their premises available to community groups for activities such as gatherings, dance lessons or arts and crafts. Occasionally, Lodges host open houses for those interested in joining Freemasonry and welcome the public in.

Find the Lodge nearest you by visiting
www.masonic-oregon.com/lodge-locator

What do

Freemasons do?

Qualifications for

Membership

——

Freemasonry accepts men of good character. There are very few limitations, but here are some important exceptions:

- 18 years is the minimum age with no upper age limit.
- Men of many faiths are accepted and all candidates must be able to declare a belief in a Supreme Being and afterlife (open to individual interpretation).
- He must be an upright and law-abiding citizen and able to afford the modest fees without detriment to his family or livelihood.
- All Lodges ask prospective members for character references and may require a background check on those who petition for membership.

Freemasons &

Charity

——

What part does charity play in Freemasonry?

Helping those in need is a cornerstone of Freemasonry encouraged in every member. Our philanthropy and charitable work responds to many needs from disaster relief and community projects to educational support and aged care. Freemasons have been involved in charitable activities since Masonic Lodges were first established. It is a major motivation for many to join the organization.

Why is charity so important to us?

Benevolence is part of our philosophy. It exhibits how Freemasons value people and their rights. We have a tradition of care, trust, tolerance and encouragement of learning and advancement.

Learn about our current charities by visiting
www.masonic-oregon.com/charity

Women &

Freemasonry

——

How do women fit into Freemasonry?

While Freemasonry continues today as a men's fraternity, women play an important role in the Masonic Family.

Lodges take particular care when accepting new members to ensure their wives feel welcomed and invited to participate in charity matters. Lodge social activities and frendships with other Masonic families. Freemasonry teaches that a member's Masonic duties come only after his commitment first to his family and then to his career.

All Lodges are especially called to care for the widows of members as part of their charitable duties. First to ensure they are properly provided for and further to keep in contact through social occasions and seasonal events.

——

What is

Freemasonry?

——Next Month

More information is available online at

www.OregonFreemasonry.com

Phone: (503) 357-3158

Email: info@masonic-oregon.com

Oregon

Freemasons

Acknowledgments

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You can read a lot more, about Freemasonry by subscribing to their *The Midnight Freemason*. I can't publish everything they put on the web. It would be nice if everyone could just subscribe to them. They put out a lot of information each month. You may not agree with everything they say, I don't, but it's all a fresh, different view of Masonry.

The Midnight Freemason

THE MIDNIGHT FREEMASONS

A group of Master Masons talk about topics of Masonic interest--each from their own unique perspective. You'll find a wide range of subjects including history, trivia, travel, book reviews, great quotes, and hopefully a little humor as well on topics of interest for Freemasons and those interested in the subject of Freemasonry.

Brotherly Love Off To A Rough Start In 2019

by Midnight Freemasons Founder
Todd E. Creason, 33°

As Freemasons, we've made the decision that we want to live our lives a different way, by a higher set of standards than other men. We consider ourselves a fraternity of freethinkers—a society of thoughtful men who ponder the great questions in life. We believe in many things including equality, brotherly love, relief, truth, charity, toleration, etc. And we talk about these concepts and tenants at great length within our Fraternity.

Yesterday, on a Grand Lodge Facebook page, a Brother expressed an opinion. It wasn't very eloquently expressed, but he simply pointed out he didn't like being called "bro." The traditional way Masons address each other is "Brother no "Bro." It was a pet peeve. It wasn't something I'd probably share on that venue, but I didn't think much about it because I understood exactly where he was coming from. We are a fraternity steeped in tradition, and those titles we use in addressing each other are a form of showing respect for each other. And I share with him an opinion that too many Masons don't show proper respect for our traditions and ritual. Like Masons that show up for a Masonic funeral in jeans, or don't bother to turn off their phones prior to a Masonic meeting (and then answer a call during the meeting). So I got what he was complaining about—a lack of decorum, respect, and reverence for the Fraternity and what it represents. And in truth, I don't like being called "bro" either and I'm not exactly some stodgy old curmudgeon—as far as I'm concerned it's the same as being called "dude." What surprised me was a number of comments on that benign post—so I decided to read them.

It was disappointing. Instead of letting this Mason share his opinion, and give a moments thought to where he might be coming from, what the vast majority of more than fifty Masons did was ridicule him. They made fun of him and his petty little pet peeve. It was the equivalent of a 21st century stoning. Several of those Masons that participated in humiliating that Mason I know quite well. It was disappointing to see, and something. I see far too often amongst Freemasons in these groups. This is something I expect to see on a political page, not on venues hosted by enlightened freethinkers.

I'm sure everyone that participated in that exchange thought they were absolutely hilarious, making jokes at his expense. But how do you think that made the Mason feel?

It's easy to talk the talk, but not so easy to walk the walk. Being a Freemason means more than giving lip service to a bunch of old outdated ideas, concepts, tenets, and morals. It means we should be applying them to our lives on a daily basis because those ideas are the gateways to a far superior way of life, and a much more civilized manner of interacting with our fellow mankind. We even talk about the interactions we have with each other in our rituals. They're not just words, they're meant to be instructive.

How should Masons meet? How should Masons act? How should Masons part?

One of the insults that were hurled towards the Mason who shared his opinion on that post was "and we wonder why Freemasonry is dying."

Let me tell you something, Brother. It's not him. If Freemasonry is dying (which is a belief I don't share), it's because too many Freemasons don't practice what they preach.

~TEC

Todd E. Creason,33° ***is the Founder of the Midnight Freemasons blog and is a regular contributor. He is the award winning author of several books and novels, including the Famous American Freemasons series. He is the author of the From Labor to Refreshment blog. He is a Past Master of Homer Lodge No. 199 and Ogden Lodge No. 754 (IL.) where he current serves as Secretary. He is the Past Sovereign Master of the Eastern Illinois Council No. 356 Allied Masonic Degrees. He is a Fellow at the Missouri Lodge of Research. (FMLR). He is a charter member of a new Illinois Royal Arch Chapter, admiration Chapter No. 282 where he currently serves as EHP. He represents the Grand Lodge of Illinois A.F.&A.M. as the Eastern Area Education Officer. He is also a member of Tuscola Odd Fellows Lodge No. 319. You can contact him at: webmaster@toddcreason.org***

www.masonicrestorationfoundation.org

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www.masonichosting.co.uk/Ashlar/

TODAY in Masonic History:

Let's Go To Lodge Tonight

Today in Masonic History we present Let's Go To Lodge Tonight

My brother let's go to Lodge tonight;
You haven't been for years.
Let's don our Lambskin Apron white
And sit among our peers.

I feel a kind of longing, see,
to climb those creaky stairs;
I know it'll be a thrill for me
to lay aside my cares.

We'll meet the Tyler at the door
and though he'll hesitate,
we'll hear him say just as before,
"Come in or you'll be late."

I'd like to get out on the floor--
Come on, let's get in line;

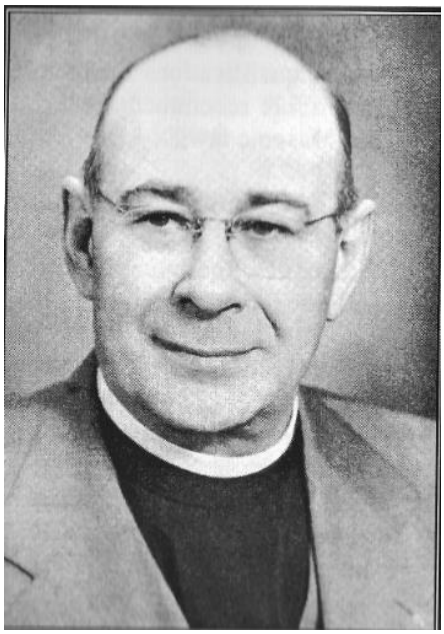
I want to face the East once more
And give the same old sign.

I want to hear the gavel rap
the Craftsmen to attention
and see the Master don his cap;
a night without dissention.

So come! Pass up that picture show,
or your wrestling bout or fight;
Switch off that TV set! Let's go!
Let's go to Lodge tonight.

CHAPTER NINETY-NINE

CLARENCE ARTHUR KOOP, GRAND MASTER, 1957-1958



Clarence A. Kopp was born in Eau Claire, Wisconsin on March 9, 1892, the son of John Herman and Laura Ann (Chamberlin) Kopp. He attended the Public Schools in Eau Claire and graduated from Eau Claire High School in 1910. He then attended Ripen College, Ripen, Wisconsin, and graduated in 1914 with a B.A. degree in science and mathematics. He taught in the Public Schools of Rhinelander, Wisconsin, Vale, Oregon and Eau Claire, Wisconsin.

He was married in 1917 to Nina C. Clark of Britt, Iowa. There were Four children, Laura May, now Mrs. Thomas C. Adams, of Portland; C. John Kopp, M.D., of Vale Oregon; Robert C. Kopp, and Neva K. now Mrs. Lee Kenne-Bates, of Denver, Colorado.

Clarence A. Kopp was an instructor in an Officer Training Corps at Racine College during World War I. He was ordained in the Episcopal Church in 1918, and served as Rector at Livingston, Montana; Roundup, Montana; Kalispell, Montana; Ellensburg, Washington; and at La Grande, Oregon.

He received the degrees of Freemasonry in Livingston Lodge No. 32, Livingston, Montana, the EA on March 3, 1921, Fellow Craft on April 9, 1921 and the Master Mason on May 14, 1921. He transferred his membership to Kalispell Lodge No. 42, Kalispell, Montana, but the date that this took place is not known. On January 5, 1944, he transferred his membership to La Grande Lodge No. 41, La Grande, Oregon, and served his Lodge as Worshipful Master in 1950. He was appointed Grand Chaplain 1949, Grand Orator 1952, Senior Grand Deacon 1953, and was elected Junior Grand Warden in 1954, advanced regularly thereafter and was elected Grand Master in 1957.

One Hundred Eighth Annual Communication, At Portland, 1958

Grand Master Kopp opened the Grand Lodge, in Annual Communication, on June 11,1958, with representatives present from 182 Chartered Lodges, and Mary's River Lodge U.D.

Grand Master Kopp's report to the Grand Lodge was very brief. He had held thirty-three district meetings, two of which had involved three districts in joint meetings. In presenting his message at these district meetings he said as follows:

> **"In my remarks on these occasions, I tried to impress upon the Brethren some of those things that they are or can do as Masons, to better serve the Craft, their community, State and Nation and how they might gain the strength and wisdom to perform these high duties. The attention given the remarks evidenced the courtesy and I believe as well the interest of those of the Brethren assembled. I sincerely hope that any good which may come from these very enjoyable associations may project itself far into the future."**

The Deputy Grand Master and the two Grand Wardens had held meetings with the officers of the constituent Lodges, in each of the Grand Jurisdiction's three divisions. He believed that these meetings were doing a great deal of good in coordinating the work of Masonry in the Grand Jurisdiction. Promoting a more effective lodge management, an opportunity for exchange of ideas, and a better understanding of the relationship between the constituent Lodges and the Grand Lodge, and between the officers of the Lodges and those of the Grand Lodge.

The Public School Committee had enlarged the scope of its work and it had laid a foundation upon which to build a program of efficient Masonic activity for the welfare and advancement of the Public Schools. This spirit would continue to grow and eventually lead to the development of the Masonic Model Student Assistance Program in Oregon.

Grand Master Kopp devoted considerable time to cornerstone laying, dedications constituting, instituting Lodges and a funeral. These functions totaled eighteen Occasional Communications of the Grand Lodge. These events were as follows:

> **Dedications: Aurora Masonic Temple, Aurora Lodge No. 59 Reedsport, June 22, 1957; Masonic Temple, Bend Lodge No. 139, September 21, 1957; Masonic Temple, Fairview Lodge No. 92, Troutdale, January 10, 1958; Masonic Temple, Lebanon Lodge No.44, March 7, 1958; Masonic Temple, Sidney Croft Lodge No. 206, Brookings, April 19, 1958; Pine Valley Grade School, Halfway, Baker County, May 233, 1958; Eagle Valley Grade School, Richland, Baker County, May 23, 1958; Elgin Public High School, Elgin, Union County May 24, 1958' Joseph Masonic Temple, Joseph Lodge No. 81, Joseph, Wallowa County, May 24, 1958**

Constitution: Ponderosa Lodge No. 220, in Masonic Temple of Klamath Lodge No.77, Klamath Falls, August 8, 1957. After the Constituting ceremony was completed, the Grand Master installed the Charter Officers: J. W. Bartlett, Worshipful Master; Joseph F. Lovell, Senior Warden; and Donald B. Orrell, Junior Warden.

Instituting: Grand Master Kopp, on January 9, 1958, with the sponsorship of Corvallis Lodge No. 14, granted a dispensation for Mary's River Lodge U.D., Corvallis, and the same day convened the Grand Lodge in the Corvallis Masonic Temple, instituted Mary's River Lodge U.D. and set the new Lodge to work, with James H. Rainey, Worshipful Master, Gayle S. McQuery, Senior Warden, and Paul Daniel Read, Junior Warden.

M.W., Brother Harry Wayne Stanard, P.G.M., 1953-1936, died on May 12, 1958, in McMinnville, and on May 15 the Grand Master convened the Grand Lodge for the purpose of conducting the Masonic Funeral. M.W. Brother Ernest Bolliger, P.G.M., performed graveyard services and commitment ceremonies and Grand Master Kopp officiated as Grand Chaplain.

On June 11, 1958, M.W. Brother Leslie Scott, P.G.M. delivered the eulogy for M.W. Brother H. Wayne Stanard, P.G.M.

Mt. Hood Lodge No. 157 presented a resolution, which read as follows:

> **"That the Trustees of this Grand Lodge are hereby authorized to expend such funds as may be deemed necessary, out of the General Fun, in and for the Defense and promotion of Public Education in the advocacy, legislation, litigation or similar means and in such manner as they may determine."**

This amendment, to a previously adopted resolution on Public Schools, was received and referred to the Finance Committee, who approved it, and the Grand Lodge adopted the amendment.

On June 12, 1958, the Grand Lodge granted a charter to Mary's River Lodge No. 221, Corvallis, and continued the dispensation for Oregon Military Lodge U.D., Frankfurt, Germany.

The Jurisprudence Committee reported favorably on a proposed amendment to Section 242 of the Code, their report was adopted and the amendment was adopted. The amendment read as follows:

> **Section 242- "If and Entered Apprentice or Fellowcraft Mason fails to present himself for advancement within a period of two years, he shall be dropped from the roll, but may be advanced thereafter upon his petition therefore. The petition shall be in and on the form prescribed by the Grand Lodge."**

Grand Lodge rejected two proposed amendments to the Code. One would have made the Public-School Committee an elective instead of an appointive committee. The other covered an attempt to repeal Section 213-29 of the Code which section requires that any Lodge about to incur indebtedness or obligation on a Lodge building shall first precure the approval and consent of the Grand Lodge Trustees.

This restriction on buildings constructed by a Lodge, requiring that written consent had to be obtained from the Grand Lodge Trustees, was placed in the Code in 1930. Before that time, several Lodges, had engaged in building projects, which exceeded their capacity to meet their financial obligations. For example, the Masonic Temple, 1119 S.W. Park Avenue, Portland, was financed in a manner, which was not in the best interest of the nine Lodges in the Portland Masonic Temple Association, and ultimately caused the loss of many Master Masons. A paid promoter was used to put over the sale of debenture bonds, which paid no interest and had no exact date of maturity. Many Master Masons were coerced into buying these debenture bonds, when they could not pay; the Building Association sued them.

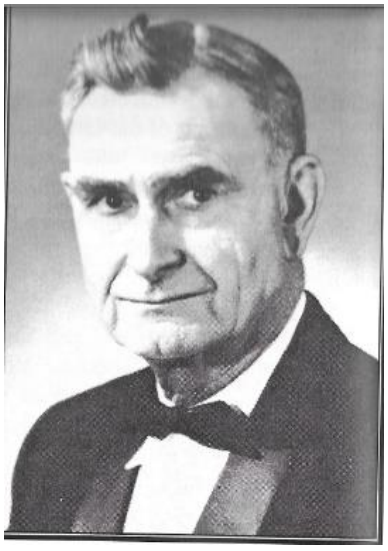
Grand Maser Cochran was persuaded to recommend that the Grand Lodge subscribe for $20,000.00 of these debentures. However, the Finance Committee refused to report favorably on the idea because the money would have been frozen for several years and no

interest would have been received on the money invested, and the Grand Lodge adopted their report. The finances of the nine Lodges involved in the Temple were compromised for an extended period in order to pay off these bonds. Such a scheme would never have received the approval of the Grand Lodge Trustees.

CHAPTER ONE HUNDRED

LEE LANSING, GRAND MASTER,

1958-1959



Lee Lansing was born in Baker County, Oregon, on November 25, 1897, the son of Mary and Franklin Lansing whose parents were Eastern Oregon pioneers. In 1905, the family moved to Seattle, Washington where they lived for two years and then returned to Eastern Oregon. He attended Public Schools in Washington and Oregon. At the age of seventeen, he went to work in the lead mines of Northern Idaho. On February 18, 1917, he married Ella E. Elliott at Wallace, Idaho. Of this union two daughters were born, Garnet in 1919 and Ethel in 1921, and each of the daughters have three children. His first wife died in 1953 and subsequently he married to Savannah M. Catching of Drain, Oregon.

In 1919, he returned to Baker County where he was employed as a machinist and trucking contractor until January 1, 1923 when he was appointed a Deputy Sheriff of Baker County. On Jun 1, 1925, he was appointed a member of the Oregon State Traffic Division, and in 1930, he was promoted to Sergeant in charge of the Safety Division. When the Oregon State Police Department was organized on August 1, 1931, he was appointed a Sergeant. He was advanced to the rank of lieutenant on January 1, 1935. He retained the rank of Headquarters Captain until he retired from the Oregon State Police on March 1, 1958. During his career, he developed the safety patrols, now in universal use at school crosswalks throughout Oregon, and after retirement, he continued to promote this important activity.

He was made a Master Mason in Pacific Lodge No. 50, Salem, on February 10, 1932, and served as Master of Pacific Lodge in 1938. In 1955 he was elected Junior Grand Warden, advanced each year thereafter, and was elected Grand Master in 1958,

One Hundred Ninth Annual Communication, At Portland, 1959

Grand Master L. Lansing opened the Grand Lodge, in Annual Communication, On June 10, 1959, with representatives present from 184 Chartered Lodges and Oregon Military Lodge U.D., Frankfurt, Germany.

Grand Master Lansing directed that the following distinguished Brethren be escorted West of the Altar: A. Brother Walter O. Haines, Columbia Lodge No. 114, Master of his Lodge in 1905, a longtime member of this Grand Lodge and its Jurisprudence Committee. W. Brother Hazeltine, of Canyon City Lodge No. 345, Master of his Lodge in 1909, and active in Masonic affairs for fifty years. M.W. Brother George T. Cochran of La Grande Lodge No. 41, Master of his Lodge in 1913, and Grand Master in 1923-1924; and M.W. Brother Rex W. Davis, Shedd Lodge No. 79, Master of his Lodge in 1903 and Grand Master 1928-1929, Grand Master Lansing advanced to the Altar, welcomed these distinguished Brethren and expressed the

thanks and appreciation of the Grand Lodge for their service to the Fraternity. They were escorted to the Grand East where they received the Public Grand Honors.

Grand Master Lansing's report to the Grand Lodge indicated that he had been very active in the affairs of this Grand Jurisdiction. A Lodge requesting that their Temple be used for religious instruction of public-school children on released time, was informed that it would be a reversal of the policy of the Grand Lodge to cooperate in such a program. This action would have been contrary to the position of favoring an absolute separation of Church and State. In another case, he reported that Tuscan Lodge No. 136, Umatilla, took a candidate for the third degree to Kennewick Lodge No. 153, F.&A.N., Kennewick, Washington. A team from Oregon, using Oregon work, conferred the degree. Tuscan Lodge had not received permission from the Grand Master of Oregon before taking this step. Therefore, Grand Master Lansing reprimanded Tuscan Lodge and ordered that the letter of reprimand be read in open Lodge. He also directed the District Deputy to order a conferral of the Master Mason Degree in regular and legal form at Tuscan Lodge at the earliest possible moment.

The Grand Master held District meetings in each of the 37 Districts. He stressed Lodge activity in the Public-School Program of the Grand Lodge, presented several Fifty-Year Emblems, and expressed official commendation to a number of Brethren especially cited by their Lodges for outstanding citizen and fraternal service in their community.

Grand Master Lansing appointed a special committee on the Landmarks who made exhaustive research on a subject he believed of vital interest to the Masonic Fraternity. He expressed himself on the landmarks as follows:

> **"Landmarks, Constitutions and Legislation in conjunction with Ancient Customs and Usages, constitute the basic system of regulation of Masonic Lodges. When any section of this complex mass comes in conflict with another section there is very questionable and often uncertain decision to make relative to preeminence or rank. To illustrate one example – the Eighth Landmark provides, "The prerogative of the Grand Master to make Masons at sight." The Constitution and the Code of our Grand Jurisdiction definitely contravenes any and all possibility of a Grand Master executing this so-called prerogative. There are others which, in my opinion, are not Landmarks at all and which never have been except by hurried and uninvestigated adoption. It is true we have been taught – "it is not in the power of any man, or body of men, to make the least innovation" in this sacred idol of literary hocus pocus, but we are doing it by legislation at nearly every session of Grand Lodge; if not by actual conflict with a Landmark then surely by laws which render the Landmark ineffective."**

There were seven Occasional Communications of the Grand Lodge, as Follows:

Funerals: On February 18, 1959, Grand Master Lansing convened the Grand Lodge in a room adjacent to the Chapel of the Golden Mortuary at Salem, and conducted the funeral of M.W.

Brother Milton L. Meyers, P.G.M. The Episcopal Church services preceded the Masonic ceremonies.

On March 20, 1959, R.W. Brother David W. Pearson, Deputy Grand Master, working under the Grand Master's proxy, convened the Grand Lodge in Dallas and conducted the funeral of M.W. Brother Leif S. Finseth, P.G.M. in the Sanctuary of the Christian Church. M.W. Brother Bolliger, P.G.M. pronounced the Masonic funeral rites.

Dedications: On October 17,1958, Grand Master Lansing convened the Grand Lodge at Rickreall, and dedicated the new Masonic Temple of Rickreall No. 110; on April 17, 1959, Grand Master Lansing convened the Grand Lodge at Canyonville, and dedicated the Masonic Temple of South Umpqua Lodge No. 72; on April 18, 1959, Grand Master Lansing convened the Grand Lodge at Drain, and dedicated the Masonic Temple of Sunset Lodge No. 144; and on May 6, 1959, Grand Master Lansing convened the Grand Lodge at Salem, and dedicated the lodge hall of Kingwood Lodge No. 204.

Constituting: On June 27, 1958, Grand Master Lansing convened the Grand Lodge in the Corvallis Masonic Temple, and constituted Mary's River Lodge No. 221, and installed the charter officers: James H. Rainey, Worshipful Master; Gayle B. McQuery, Senior Warden; Emery H. Bedea, Junior Warden.

W. Brother Desmond E. Stanenko. Master of Research Lodge No. 198 and Past Master of Sunnyside Lodge No. 163, died on March 12, 1959. W. Brother L. O. Carey, Past Master of Research Lodge of Oregon No. 198 delivered the eulogy in the Grand Lodge. W. Brother Stanenko was serving as Grand Pursuivant.

M.W. Brother Leif S. Finseth, P.G.M. died on March 17, 1959 and M.W. Brother C. Howell, P.G.M., and Grand Treasurer, delivered the eulogy in Grand Lodge.

M.W. Brother Milton L. Meyers, P.G.M. died on February 16, 1959 and M.W. Brother Walter Winslow, P.G.M. delivered the eulogy in Grand Lodge.

The Grand Lodge Public Schools Committee, consisting of Brothers Gardner Knapp, Chairman, George L. Hibbard, Thomas E. Lampkin, P.G.M., Delbert W. Milne, H.D. Proudfoot, P.G.M., Charles D. Schmidt, John L. Searcy, and Bert J. G. Tousey delivered an intensive report, which covered nine points and an expanded statement on each. This report represented a tremendous amount of work by the committee upon a subject deemed to be of prime importance to all members of the Masonic Fraternity in Oregon. The nine points were as follows:

1. **Development of a statement covering Masonic relations with the Public Schools. The developed statement follows:**

   "Public Schools Education is the bulwark of freedom and is literally the first line of defense and the greatest constructive force in the possession of the

American people for the preservation of their freedom and the advancement of the democratic way of life.

"Freemasonry should hold that public schools would keep America strong and free if America's public will keep the schools free and strong.

"The responsibility for providing public schools is legally vested in the several states, but in a large measure the operation of the schools is delegated to local boards of education made up of lay citizens. Freemasonry should support the principles that control of public schools shall always be vested in the state and local school board in accordance with state laws as the public schools belong to all the people, are supported by the people, and are designed to carry out the wishes of the people for the education of children, youths, and adults.

"Freemasonry supports the American tradition of the separation of church and state and strongly urges that it shall be vigorously safeguarded. To this end we insist that funds raised by general taxation for educational purposes shall be administered by public officials and shall not be used to support any privately-operated schools.

"Freemasonry is no ANTI any sect, creed, religion, or private school; instead we are PRO American principles of freedom, their preservation and perpetuation.

"We of the Grand Lodge Public Schools Committee submit this statement of policy for your approval to serve as a policy guide in Public School Committee relations with the schools."

2. **The committee set a goal of having an active Public Schools Committee chairman in every constituent lodge in the State of Oregon.**
3. **A statewide school board census.**
4. **Development of greater knowledge among Masons as to school district organization and operation.**
5. **Dissemination of information as to present Oregon laws that are in violation of principles of complete separation of church and State.**
6. **Development of a program of teacher recognition receptions.**
7. **Each lodge to conduct at least one "Education Night" each year.**
8. **A program of legislative action for all Masonic Lodges.**
9. **Court action to test the legality of Oregon laws concerning free textbooks and bus transportation for students of private and parochial schools.**

The Grand Lodge adopted this report and therefore established it as a policy of the Grand Lodge of Oregon.

Grand Master Lansing appointed a special committee to suggest revision of the Landmarks as listed in the Masonic Code of Oregon. The committee consisted of R.W. Brother Elbert Bede, R.W. Brother Hanes and W. Brother J.H. Sroufe. Each member presented an individual report. R.W. Brother Elbert Bede's report is quite long, very meaty, and a portion of it will be quoted in full:

"Preliminary to a critical analysis of the Grand Lodge's list of recognized Landmarks, which is a list compiled by Albert G. Mackey, I wish to make the bold statement that, while my definition of Landmarks would give me a long list of them, in my opinion, little purpose is served by the promulgation of a list of Landmarks recognized by this or any other Grand Lodge as rules of action, and I shall give some of the reasons for coming to such a conclusion.

> **"(1) This Grand Lodge has existed for 49 years before it promulgated a list of Landmarks, and even then it adopted a list which came to it already prepared. This list did not represent the considered thinking of Freemasons in Oregon, and there is the possibility that to this day, no list would have been promulgated in Oregon, had not the great Mackey made at least American Masonic World Landmark conscious when he evolved and published the list adopted by this and a number of other Grand Lodges of the United States. There is no record that, during the 49 years we were without a list of Landmarks, any Freemason or officer of a lodge or of the Grand Lodge was charged with having infringed or violated a Landmark.**
>
> **"So far as I know, no Grand Lodge in the British Isles where Freemasonry originated has adopted a list of Landmarks. I know the premier Grand Lodge of England has not done so. Yet so far as I know, despite the lack of a list to guide them, no Freemason, no officer of a lodge or officer of a British Grand Lodge has been charged with having infringed a Landmark since the union of 1813.**
>
> **"(3) Preceding the union of the Modern and Ancient Grand Lodges of England in 1813, a Lodge of Promulgation was formed for the purpose of "ascertaining and promulgating the Ancient Landmarks of the Craft," but all we know of the work of this Lodge is that the ceremony of installation was named as "one of the two Land-Marks of the Craft," a Landmark apparently, not at this time recognized in the United States. We may assume however, that the signs of the degrees were the second Landmark, as it seems a change in these signs on the part of the "Modern" Grand Lodge had brought on the controversy between it and the rival "Ancient" Grand Lodge, and the union was affected when the "Moderns" agree to return to the ancient signs. Jit is possible that**

the word "two" should have been" true" but it seems certain the English Grand Lodge has never recognized the existence of any grant number of Landmarks. If the Lodge of Promulgation found no comprehensive list of Landmarks to promulgate, and the United Grand Lodge of England has never promulgated any list except to say they are to be found in the ritual of the Master Mason Degree, there seems to be no over-powering reason why we should promulgate a list.

"(9) All Landmarks that are rules of action seem to be contained in the Masonic Code. If they are not in the Codes, they are in the Ancient Charge or Ancient Regulations, thus Landmarks such as Oregon's seem to serve little purpose."

R.W. Brother Bode recommended that Section 1 of the Code be amended to read as follows:

"Sec. 1. The Landmarks of Freemasonry." "The Grand Lodge of Oregon recognizes the following as being among the Landmarks of Freemasonry, but makes no claim that this list is all-inclusive;

1. **The autocratic prerogatives of the Grand Master.**
2. **The autocratic prerogatives of the Master.**
3. **That every candidate for Freemasonry must be a man, free born and of lawful age.**
4. **That every Freemason must believe in a Supreme Being as the Grand Architect of the Universe.**
5. **That every Freemason must believe in a suture life.**
6. **That the Book of the Law of God must constitute an indispensable part of the furniture of every Lodge.**
7. **That Freemasonry consists of a speculative science founded on an operative art."**

R.W. Brother Walter Haines reported on the Landmarks and a portion will be quoted:

"Mackey made a list of 25 so-called Landmarks. An examination of these shows that 16 of them are covered in our Masonic Code and cannot therefore be considered Landmarks; that 9 of them are covered by the Ritual.

"Much of the history of Freemasonry was so fantastic that a careful study beginning about 1830 has resulted in a very general revision and the rejection of much that has previously been considered as a fact. Mackey's Landmarks show the influence of such fantastic history.

"Much has been made of Mackey's 25 Landmarks, that the Landmarks cannot be changed, and we can only repeat what one has said:

"No one can change a Landmark for no one knows what they are.

"The term Landmark seems to be a misnomer, and these things should be more properly termed the Fundamental Tenets of Freemasonry.

"From our study of this subject we feel that the following are such tenets:

1. **Belief in a Supreme Being termed the G.A.O.T.U.**
2. **Belief in continuity of existence.**
3. **A 'Book of the Law' as a part of the indispensable furniture of a Lodge.**
4. **Secrecy.**
5. **The symbolism of the operative art.**
6. **That a candidate must be a man, free born and of lawful age.**
7. **That there must be no solicitation for members by any Freemason."**

W. Brother Sroufe reported on the Landmarks and a portion will be quoted:

"our own Grand Lodge states in the opening pages of our Code "The Landmarks of Freemasonry" in which it is not in the power of any man, nor any body of men, to make the least innovation, are twenty-five in number and are as follows:

"This is indeed, a grandiose claim, in the face of some of the statements concisely printed on pages one and two of our constitution. To call a question the seriousness of intent in these Landmarks is outside the limitations already established for our study.

"To some authorities, including the erudite student not only of the law but of Freemasonry, according to brother Roscoe Pound, many of the accepted Landmarks partake more of the character of common law, in the British-American sense, than of the nature required by the limitations just cited. This common law of Freemasonry partakes of that body of doctrine and tradition developed in eighteenth century Freemasonry.

"As nearly as Brother Pound is able to discern, there are but seven of all those propounded by the authorities that seem to qualify as Landmarks:

(1) Belief in God.

(2) Belief in the persistence of personality (immortality of the soul).

(3) A 'Book of Law' as an indispensable part of the furniture of the lodge.

(4) The legend of the Third degree.

(5) Secrecy.

(6) The symbolism of the operative art.

(7) That a Freemason must be a man, freeborn and of age.

The three distinguished and well-informed Brethren who reported upon the Landmarks question have all passed to the Celestial Lodge, however they made plain that the Landmarks, so called, recognized by our Grand Lodge, are wanting in fact, and should be revised. All three of the members of this committee arrived at the same number of Landmarks or Tenets and the topics involved were very similar.

The Committee on Masonic Education presented their report, and a portion of it will be quoted:

> **"Your committee, under the belief that we as Lodges have been somewhat negligent in the amount of instruction given our initiates in the historical background, allegories, symbols and purposes of Freemasonry, and believing that a well-informed Mason will have a greater interest in the Order, have adopted a plan, known as the Mentor Plan. Copied somewhat after that used in the Grand Jurisdiction of Indiana, and thereby respectfully submitted for use in your individual Lodges.**
>
> **"Under this plan the Worshipful Master of a lodge will appoint a qualified member to act as a Mentor (who may or may not be the ritual coach) for each petitioner as his petition is received. This association will continue until the giving of the candidates lecture in the Master Mason Degree. That the Mentor may be better qualified for this task, we have prepared a Mentor's Kit, consisting of a Mentor's Manual, containing instructions and answers to questions which are most often asked of him. An encyclopedia of Freemasonry and the four books prepared by Grand Lodge, On the Threshold, The Entered Apprentice, The Fellowcraft, and The Master Mason. These kits are now available through the Grand Secretary's Office. Any questions regarding this plan or the kit may be answered by any of your committee, or your district deputy."**

The Mentor Program is still in use by this Jurisdiction. It has proved to be a valuable, if under-used, tool for teaching our Candidates.

CHAPTER ONE HUNDRED ONE
DAVID WILLIAM PEARSON,
GRAND MASTER,
1959-1960

David W. Pearson was born in Portland, Oregon, October 6, 1910, the son of E. and Virginia J. Pearson. He attended the Hosford Grammar School and jWashington High school, and then entered the jArmour Institute of Technology (now Illinois Institute of Technology) Chicago, Illinois, where he majored in fire protection or insurance engineering.

In his business career, he has followed his engineering training in employment with several insurance companies, but since 1939, he has engaged in the general insurance agancy business.

He has been active in several civic and school organizations, as well as in professional groups, and is a member of the jFirst Baptist Church of Portland. He married Agatha E. Pearson; they had two daughters and a son.

He was made a Master Mason in Portland Lodge No. 55 on October 3, 1944, and served as Master of his Lodge in 1950. He was a dual member of Research Lodge of Oregon from October 5, 1950 to December 1960. He served as District Deputy of the Grand Master for District No. 1 from 1952 to 1955. He was elected Junior Grand Warden in 1956, advanced regularly thereafter, and was elected Grand Master in 1959.

One Hundred Tenth Annual Communication, At Eugene, 1960

Grand Master David W. Pearson opened the Grand Lodge, in Annual Communication, on June 15, 1960, with representatives present from 183 Chartered Lodges, and Oregon Military Lodge U.D., Frankfurt, Germany.

Grand Master Pearson made a number of rulings on questions raised by Lodges. One Lodge wanted to dedicate a community park in honor of a deceased Brother and wanted the Grand Lodge in participate, but the Grand Master held that there was no ceremony for dedication of public property, hence neither the Grand Lodge nor the Lodge could conduct such a ceremony. Another Lodge wanted to rent the ground floor of their Lodge building for a State Liquor Store. The Grand Master ruled that while the Code did not preclude such rental, the jGrand Lodge or Grand Master might consider such rental by the Lodge as a condition deleterious to the honor or usefulness of the Craft. This could lead to a consequent revocation or arrest of the Lodge's charter, and he advised against such action.

Grand Master Pearson issued three edicts covering territorial jurisdiction. One included Fairview Lodge No. 92, with the concurrent territorial Jurisdiction of Portland, another fixed the boundary between Tillamook Lodge No. 57 and Cloverdale Lodge No. 126, and still another established concurrent jurisdiction for Blanco Lodge No. 48 and North Bend Lodge No. 140.

He had held meetings in all 39 districts. His program had been to hold tyled meetings for japproximately an hour with a roundtable discussion afterwards on the points raised in the tiled meeting. He emphasixed the importance of acceptance of personal respondibility by each Master Mason. jThe dangers of the Masonic Fraternity becoming involved in a religious jor political fight the jimportance of giving new petitioners a basic Masonic education with the new Mentor Plan as tool towards that end, and the necessity of the Fraternity to have a good Master in each Lodge each year.

Grand Master Pearson expressed his feelings regarding the state of Freemasonry as follows:

> **"As I have mentioned in many of my meetings, jI have been told that the Masonic Fraternity is going downhill; that it is on the way out; that in this Modern age man just does not care about Fraternalism any more. I don't believe it, my Brethren — I don't believe it al all. This Fraternity has three great assets, two within its membership and one because of its nature. Within our ranks, we have an abundance of knowledge — knowledge along any line, about everything. Within our ranks, we have an aabundance of ability — ability to accomplish anything we may wish. And the Fraternity itself because of its moral value, cultivates a good attitude of mind.**
>
> **"And so we have three great assets —Knowledge, Ability and Good Attitude of Mind but by themselves they are not enough. They must be put to work by Action. That is the reason for my emphasis on the acceptance of personal responsibility by each Master Mason; on the importance of grounding our new petitioners in Masonic fundamentals through individual jpersonal attention; on the necessity of having good Masters in Lodges year after year after year to provide that important leadership. It is through these fundamentals that necessary action can develdop and, my Brethren, if we put action into the knowledge, aability and good attiude of mind, this Fraternity will not go down hill. It will not have a potential only but will actually occupy that strong position of influence for the good in this great country of ours that it should."**

Brother Carroll C. Roberts, District Deputy, presented the Grand Lodge with a splendid oration entitled "Masons, Awake" which should be read by every thinking member of the Masonic Fraternity.

June 15, 1960, the Grand Lodge adopted a resolution honoring W. Brother Enoch B. Carlson, Grand Marshall and Past Master of South Gate Lodge No. 182, as an Honorary Past Grand Master, in recognition for his dedication and long service to the Craft. June 16, the Senior Grand Deacon conducted W. Brother Carlson to the East where M.W. Brother Clarence Phillips, P.G.M. presented a Past Grand Master's apron to M.W. Brother Enoch B. Carlson, Honorary Past Grand Master The Public Grand Honors were then accorded to the new Honorary Past Grand Master.

The Committee on Dispensations and Charters reported on our Military Lodge at Frankfurt, jGermany and recommended that the dispensation be renewed. They stated tht this Lodge was doing excellent work and their report was:

> **"During the year ending April, 1960, Oregon Military Lodge has entered 34, passed 33 and raised 33. Their contributions to charity have included Masonic and Eastern Star Home Endowment Fund $531,oo, the Christmas pin money fune $100.00, miscellaneous $155.25. Their cast balance on December 31, 1959 was $2,004.07 and on April 7, 1960 they had 278 members."**

Grand Master Pearson directed the Grand Marshal to present W. Brother Jay L. Chaney, Maple Lodge No. 127, Myrtle Creek, to the Grand East. W. Brother Chaney was 94 years old, and in his Masonic Careet, he had serves as Worshipful Master of his Lodge in 1914 and had served as Secretary for many years. He was now Secretary Emeritus. He was accorded the Public Grand Honors and escorted to a seat beside the station of the Grand Marshal.

The Grand Master directed the Senior Grand Deacon to conduct R.W. Brother O. Hainrs, Columbia Lodge No. 114, west of the Altar. Brother Haines was 88 years old, served his Lodge as Master in 1906, and this communication represented his 52nd year in Grand Lodge because he was a permanent member having been elected at one time on this Jurisprudence Committee. The members of the Grand Lodge accorded him a standing ovation.

An attempt was made to repeal the requirement that a candidate pass an examination on the Candidates Lecture of the Master Mason jDegree, but the Jurisprudence Committee recommended that the amendment be not adopted, and Grand Lodge adopted their report.

Grand Master Pearson convened the Grand Lodge at Taft on October 8, 1959, and dedicated the Masonic Temple of Taft Lodge No. 200; and on October 28, 1959, the Grand Master convened the Grand Lodge at Redmond and dedicated the Masonic Temple of Redmond Lodge No. 154.

1736–1986

Historical Sketch of the Grand Lodge of Antient Free and Accepted Masons of Scotland

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BROTHER J. M. MARCUS HUMPHREY OF DINNET
GRAND MASTER MASON

THE GRAND LODGE OF SCOTLAND

Historical Sketch 1736-1986

Continuning THE GRAND LODGE OF SCOTLAND-part 3

MARY'S CHAPPEL

Thomas Miln Master

Samuell Neilson and Charles Mack Wardens

KILWINING

George ffraser Master

Mr. Andrew Hay and Alexander Hunter Wardens

CANONGATE KILWINNING

William St. clair of Rossland Esqr. Master

George Crawfurd and ffrancis Kempty Wardens

Killwinning Scots Arms

John Young Esqr. Deputy Master

Alexader Tait and Chalmers Lewis Wardens

Killwinning Leith

William Montgomery Master

Killwinning Glasgow

Killwinning Glasgow

Charles Selkirk Deputy Master

George Home John Murdoch Wardens

Coupar of Ffyfe

Doctor John Moncrief Master

John Ross John sheen Wardens

Linlithgow

Sir Alexander Dalmahoy Master

Mr. John Lookup Collin Campbell Wardens

Dunfermling

Captain Arthur fforbes Master

Baillie Charles Chalmers Henry ffindlay Wardens

Dundee

John Young Esquire Dep: Master

for the Earl of Howm

Alexander Tait Chalmers Lewis Wardens

Dalkeith

Willm. Stirling of Herbert Shire Master

Alexander Neilson Mungo Graham Wardens

Aitcheson's Haven

James Crichton Master

James Rutherfoord Rober Ramsay Wardens

Selkrig

Thomas Milln Master

Robert Douglass George Keir Wardens

Innverness

James Dean Master

Doctor Thomas Horton John Crawfurd Wardens

Lessmahaggow

Robert Blessit Master

David Bosnall Peter Campbell Wardens

Saint Brides At Douglass

John Douglass Master

Thomas Allan John Oswald Wardens

Lanerk

Sir William Baillie Master

George Bull Henry Hepburn Wardens

Stratheven

Major Robert of Earnock Master

Sir Alexr. Hope of Kerse Egilsfield Griffeth

Esquire Wardens

Hamilton

Major Roberton of Earnock Master

Mr. William Adams Mr. Andrew Purdie Wardens

Dunse

David Home Master

William Robertson Robert McClellan Wardens

Kirkialdie

William Baxter Master

James Wylie Alexander White Wardens

Journeymen Massons of Edinburgh

William Brownlie Master

John Brownlie Robert Gray Wardens

Kirkintilloch

Robert Wlkinshaw Master

John Don Thomas Dundass Wardens

Giggar

Thomas Trotter Master

John Nisbet Hew Penman Wardens

Sanquhar

John Brown Master

David Cleeland James Cuming Wardens

Peebles

James Hay Master

Robert Hay Samuell Todd Wardens

Glasgow St. Mungo's

Thomas Hamilton Master

Thomas Hamilton of ffala Robert Walkinshaw Wardens

Greenock

Alexander Lindsay Master

Andrew Master James Campbell Wardens

Ffalkirk

Michael Bruce Master

Robert Mirrie William Walker Wardens

Aberdeen

The Right Honble. The Earle of Kintore Master

David Maule Robert Biggar Wardens

Mariaburgh

Captain John McClean Master

John McDonall William Gray Wardens

Canongate & Leith Et E Contra

James White Master

Thomas fferguson James Hamilton Wardens

Monross

Robert Blleson Master

Charles Mack Samuell Neilson Wardens."

(***This is getting interesting, it's hard to check the spelling and try to keep the language accurate.)***

Considerable points of procedure were raised and resolved before the election of a Grand Master was decided in favour of William St Clair of Roslin. The other nominee was the Earl of Home, Master of Kilwinning Scots Arms, but, as has been stated earlier, William St Clair carried the day after presenting the Deed of Renunication of his hereditary rights under the St Clair Charter to be Patron of the Craft in Scotland.

The first Quarterly Communication was held in January 1737 and at that meeting the Lodge of Aitchison's Haven had a disagreement regarding representation, as a result of which they agreed "not to trouble the Grand Lodge nor themselves farther, they choosing to stand oin their own footing and rights as they have done these ay years and ages past".

In 1737, Grand Lodge prepared a list of Lodges in order of precedence and the evidence required for seniority was the date of the earliest document each Ldge could produce, the intention being that thereafter when each Lodge adhered to Grand Lodge or was erected, it would merely be added to the roll. Howecer, this principle was jettisoned for various reasons and at different times — notably when Mother Kilwinning returned to Grand Lodge in 1807 and was given the number "0", and when the independent Lodges of Glasgow St John and

Melrose St John joined Grand Lodge in 1850 and 1890 respectively and were given the numbers 3*bis* and 1.

The pre-1736 Lodges were set up in different ways. For example, Peebles (1716), Dalkeith (1726) and Greenock (1728) all constituted themselves "by inherent right", whereas Jurneymen Masons was a secession from the Lodge of Edinburgh (May's Chapel)in 1707, and Leith Kilwinning was a dughter Lodge of Canongate Kilwinning in 1736.

In 1738, Pope Clement XII issued the first of the Papal Bulls against Freemasonry. This was aimed at Freemasonry on the continent — a form of Masonry which would not be recognised by any Grand Lodge in amity with the Grand Lodge of Scotland today. There are still many Grand Lodges in Europe which are regarded as "irregular". But the Papal Bulls did not differentiate between Freemasonry as practised indifferent countries, and it is still the case that Roman Catholics in many parts of the world cannot reconcile membership of the Order with their religious faith.

By 1738 Grand Lodge was in a flourishing condition and declared "that seeing the principles of the Craft had been so repidly propagated through every part of the Kingdom it was found necessary to appoint Provincial Grand Masters over particular districts". In consequence of this resolution Alexander Drummond, Master of Lodge Greenock Kilwinning, was appointed Provincial Grand Master over "the Lodges in the Western Counties of Scotland". His Commission is printed in Appendix 5.

From 1736 Grand Lodge chartered a steady stream of Lodges and it is surprising that even in 1745, the year of the Jacbite Rebellion, five Charters were issued despite the unsettled conditions. Freemasonry in Scotland was involved with both sides in the conflect and the Earl of Kilmarnock, who was Grand Master Mason in 1742 abd 1743, was taken prisoner at Culloden, convicted of high treason and beheaded at the Tower of London in 1746. On the other hand, one Lodge in Peebles applied for a Charter under the title "Cumberland Kilwinning" and it appears to have been named after the Duke of Cumberland, the victor at Culloden. On the same Subject, during the previous Jacobite Rebellion in 1715, the Earl of Winton was taken prisoner at the Battle of Presston and sentenced to death. He escaped from the Tower, made his way to Rome where he became a Freemason in a "Lodge of Scotch Freemasons" on 16th August 1735, and he remained in Rome for the remainder of his life.

On 5th August 1747, Grand Lodge issued the first Charter to an overseas Lodge with the title of "Union Lodge from Drummond Kilwinning from Greenock", situated in Aleppo, Syria. The Alexander Drummond who had been the first Provincial Grand Master for the west of Scotland when he was a Customs official at Greenock had been appointed H.M. Consul at Aleppo and was given authority to Charter Lodges abroad. Prior to his overseas appointment, Brother Drummond and his brother George Drummond (Grand Master Mason, 1752-1753, and five times Lord Provost of Edinburgh) had established a Lodge in Edinburgh in 1739 with a number of very influential brethren under the name "Lodge Drummond Kilwinning from Greenock" — hence the name of the Lodge in Aleppo.

Many such Charters were granted, but the position now is that the oldest active Lodge abroad under the jurisdiction of Grand Lodge is St George, No. 200, in Bermuda which was chartered on 7th August 1797. An older Lodge which was chartered in 1758, and later transferred to the Grand Lodge of Virginia where it is still active, is George Washington's Mother Loge in Fredericksburg.

During the first twenty years no less than 107 Lodges had been admitted to membersship of Grand Loge. In this period each Grand Master had served for only twelve months, but Lord Aberdour was the

first to serve for two years (1755 and 1756), and he followed this by being elected Grand Master of England from 1757 to 1761.

Diplomas were first issued to Intrants by Grand Lodge in 1768, but these did not become mandatory until 1862. However, individual Lodges had issued their own diplomas until Grand Lodge prohibited them in 1848.

There were no formal relations with other Grand Lodge until 1772 when a letter was received from the Grand Lodge of England (Ancients) with a copy of the following resolution which they had adopted: "That it is the opinion of the Grand Lodge that a Brotherly connection and correcpondence with R.W.Grand Lodge of Scotland will be found productive of honour and advantage to the Fraternity in general." This was followed in 1785 and 1796 by the opening of fraternal correspondence with Berlin and the Grand Lodge of Ireland.

At the Quaraterly Communication on 3rd May 1784, a petition was received from several Scottish Masons who had been commissioned by the Empress of All Russia to settle in her capital, praying for a Charter of Erection for a Lodge at St Petersburg under the name of the "Imperial Scottish Lodge of St Petersburg", and this was granted.

On 7th November 1784, a Charter was granted to the brethren of Lodge Pythagoras Kilwinning, Antigua, hetherto holding from Lodge Mother Kilwinning — at that time the latter was not a member of Grand Lodge.

In 1787 a Charter was granted to a Lodge at Aix-en-Provence under the title of "La Douce Harmonie", and this was followed by several other new Lodges in France. By November of that year there were sufficient Lodges for Brother Louis Clavel, the Master of theScottish Lodge at Touen, to be appointed Provincial Grand Master over all the Lodges in France holding of the Grand Lodge of Scotland.

With the development and expansion of the cities and towns of Scotland at this time. Masons were involved in the laying of foundation stones at numerous buildings, bridges and the like, and this was a feature of Masonic life until the middles of the following century.

APPENDIX V

COPY OF THE COMMISSION GRANTED TO

ALEXANDER DRUMMOND

First Provincial Grand Master of Scotland

By THE EARL OF KINTORE,

Grand Master Mason

To all the brethren whom this concerns Greeting — We, the Rt. Honoble and Most Worshipful John Earle of Kintore, Present Grand Master over all the Regular Lodges of Free and Accepted Masons in Scotland. Forasmuch we beingobliged by virtue of acceptance of that high office conferred on us to visit the Regulations either by ourselves Deputy or sufficient Substitute appointed for that purpose, And being under an inability at present from the circumstances of our affairs, conveniently to execute this good work of visiting you our Brethren as in Duty Bound. Know ye that we being well satisfied with the abilities, care and circumspection of our worthy Brother Alexander Drummond, Esq., present Right Worshipful Master of the Lodge of Greenock, of our Speciall Grace by Virtue of the powers reposed on us, have nominated, appointed and constituted and by these presents do nomninate, appoint and constitute the said Alexander Drummond to be our Substitute and Provinciall Grand Master over the Lodges in the County-Argyll, Clydesdale, Dunbarton, Renfrew and likewise the County of Stirling now constitute, or such other Lodges as shall be regularly constituted within the bounds of the said Countys during our Mastership or the continuance of this authority and him the said Alexander Drummon, Provinciall Grand Master over the foresaid Lodges — We do nominate appoint and constitute by these presents To have, Hold and Exercise and enjoy the said Grand Mastership by himself only and that by visiting the severall Lodges in the Countys abovenamaner as often as their regular Meetings will admit, at leact in the year and there to preside as if he as our Deputy were present — Giving and Granting unto him full power and authority to do, Execute and perform all acts matter andthings as fully and effectively to all intents and purposes as we by virtue of our high Office might could or ought to do, execute and perform unless where we ourselves or Deputy are present or interpose our Authority by Letters — Providing always the instructions herewith given him be the rule of his so doing executing and performing as our will and pleasure is — We do hereby straitly Charge and Command that all and every Masters Wardens Fellows and others our Brethren of the severall lodges in the Countys abovenamed do in all your Lodges Meetings where he shall happen to come to receive him as our representatives paying him and such as he shall appoint for the time being to act in place of our Grand Wardens all due reverence obeying him and Wardens appointed with all due humility love and alacrity and further our will and pleasure is that we do receive to ourselves the power of revoking these presents And all the powers therein contained at any time whatsoever upon signifying, such our revocation by writing under our hand or Deoputys to him the said Alexander Drummond or to the Lodge under his care and lastly we will that these our letters shall be in all things

good, firm and valid to the true intent and meaning thereof, and ommissions imperfectionm defect matter or cause whatsoever to the contrary notwithstanding—

Witness our hand given at st Mary's Chapell in Edinburgh the seventh day of February, one thousnd seven hundred and thirty nine and years of Masonry Five thousand seven hundred and thirty nine.

By the Grand Master's Command

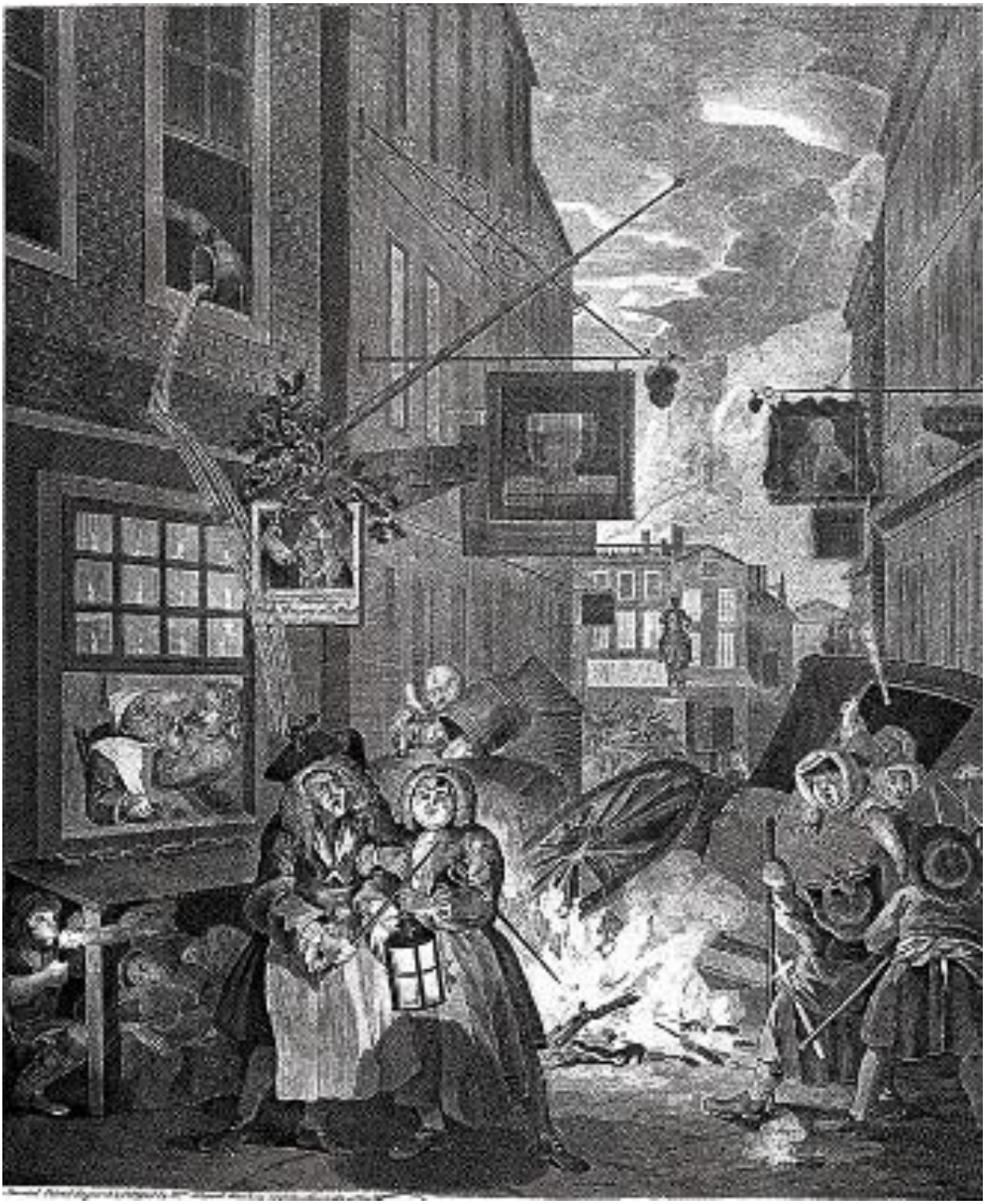
Geo Drummond, D.G.W. **Thos McGhie, G.T.**

Perth. J.G.W. **John Young, D.Gr.M.**

(Sgd.) John Dougall, Gr. Sec.

Robert Allison, Gr. Clerk

Freemasons' Hall
George Street, Edinburgh



Washington authored one of the most moving statements about religious tolerance in our country's history, setting the standard for what America should be.

The letter, written in 1790 to Moses Seixas and a Jewish congregation in Newport, Rhode Island, deserves quotation in full:

> *While I received with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport from all classes of citizens.*
>
> *The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security.*
>
> *If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people.*
>
> *The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.*

It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity.

May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants—while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid.

May the father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way everlastingly happy.

www.masonichosting.co.uk/Ashlar/
www.circlepublications.com

http://themasoicroundtable.com/

Be sure to check this web site. They have a lot of interesting information.

<TODAY in Masonic History>

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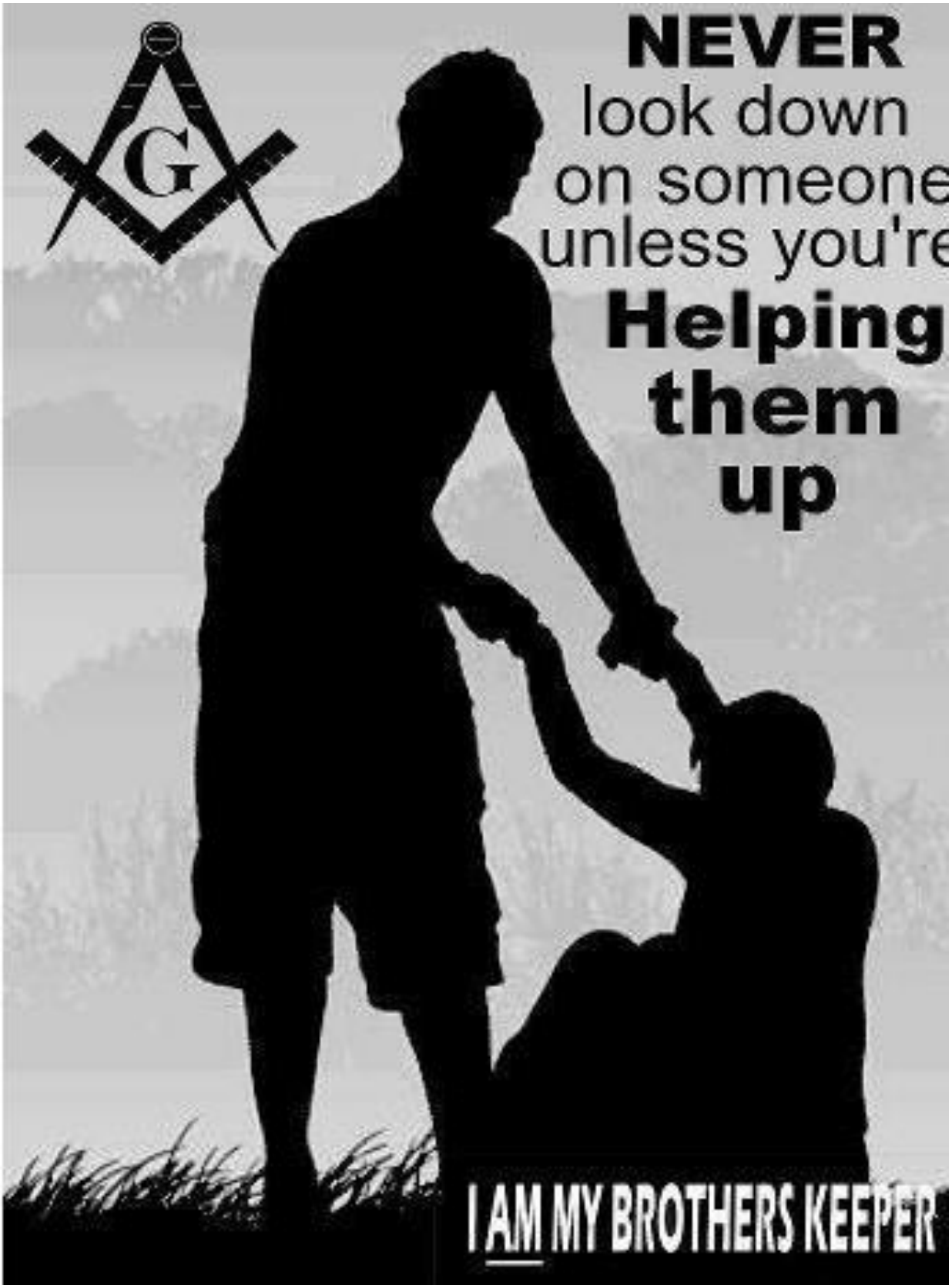
This is just like the lodge, if you don't tell the Master what you think, how is he to know what you want from your lodge.


NEVER
look down
on someone
unless you're
Helping
them
up
I AM MY BROTHERS KEEPER